1:Spier E-5 (1918) 1928
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other at the forward end. These are hung up to dry.) The sinew is soaked in water over night, scraped with the back of a knife, and separated into fibers when partly dry. To make the bowstring, two bundles of these are rolled together between palm and thigh, new lengths being added by rolling in as needed. Three bundles were preferable; these were rolled together, never braided. The bowstring is tied permanently to the upper end; the hitch for the lower end is shown in Fig. 24a. This is a poor man's style; a rich man would tie a length of buckskin to the loose end and continue the wrapping for another 5 cm., fastening with a half-hitch. To string the bow its upper end is set under the right instep, and while the lower end rests in the left hand, the bow is sprung by pressing with the left knee; then the right hand fastens the string. When strung, the spring of the bow is tried, and a song to the bow and string is chanted: *hápúagwlθà* (Let this be strong; let this not break).

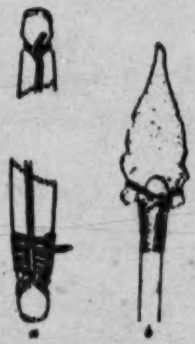

Fig. 24 (30.2-1221, 1223). a, Ties for Bowstring; b, Method of securing Arrowhead to Shaft.

The wrist protector (*saldmí*) is simply a broad band of buckskin encircling the wrist, somewhat trimmed to fit the heel of the hand. It is fastened by taking up the slack in a loop which passes through both ends of the band.

Boys sometimes use small bows of men's type but the normal boy's bow is D-shaped. One in the collection measures 60 cm. from tip to tip, the chord of the arc 25 cm.; another 65 by 25 cm. Boys use only reed arrows, with sharpened foreshafts, and feathered with the plumage of the hawk, flicker, etc.

Reed arrows (*dp'a"dt'a'* or *dt'a"dp'ad'a*; *dp'a"a*, arrow) are most common. Arrow reeds (*dt'd'*) are gathered green. In order to straighten them, the crooked part is pressed on hot ashes placed on a flat stone, or in the groove of an arrow-straightener (*doθúwd*). Stones are also heated in the fire for this purpose.[1] The joints are then trimmed. Wooden arrows (*dp'd'a'i'i*; *i'i*, wood) are made of an especially hard willow (*dmavdlá*, probably desert willow). These branches were peeled and left in the sun until partially dry when they could be straightened with a wrench, never by heating. The wrench (*múkwapadjiá mědémtdiá*) is a mountain sheep shoulder blade or horn in which several holes have been drilled.

[1] The shaft is not wet with the tongue at the point to be heated as the White Mountain Apache do.

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several days, being taken indoors at night; they require attention during this period. As many as twenty or thirty arrows were kept at a time in quivers. 411

The best quiver (*n,dpâwd*) is made of mountain lion skin.[1] Only rich men have these; poor men are satisfied with the hides of fawns or of the young of mountain sheep. The tanned lion skin is folded lengthwise hair side out and cut as shown in Fig. 26. The edges are turned back outside and sewed together with a running stitch. A circular piece of thick buckskin is sometimes sewed into the base (the neck) end, like the end of a can. A stick of the diameter of an arrow is placed in the 281 411 [556]

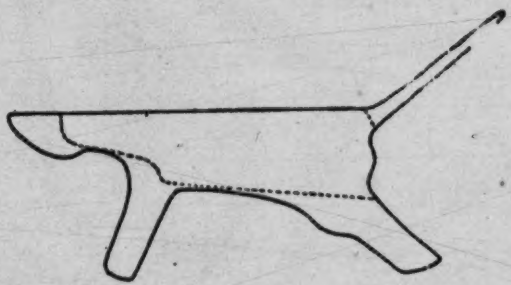

Fig. 26 (30.2-1601). The Pattern for a Mountain Lion Quiver. Based on the specimen shown in Fig. 23.

longitudinal seam where it is bound in with an over and over stitch. The tail hangs free as an ornament. Thongs are attached at quarter points along the stick to suspend the quiver.[2] It hangs obliquely from the right shoulder, under the left arm, with its mouth pointing up and back. It is adjusted so that the midpoint comes at the waist, and a thong is tied about the body to hold the quiver close to the side.

Comparative Notes

The distribution of two types of basketry will be considered here, the conical burden basket and the bi-conical water bottle. 171 285

Conical baskets are characteristic of California and the adjacent sections of the Great Basin and the Southwest. Without attempting to canvass thoroughly the literature and collections, I find it in California

[1] The Navaho and Apache look on the mountain lion as a hunting god, and its skin is in demand for quivers (Bourke, (c), 438.)
[2] An identical quiver from the Navaho is figured by Mason, (c) T. (f), Pl. LXXIX, fig. 1. The use of mountain lion skins for quivers is quite widespread in the west, but it may not be universal. [171]

291 the neck—to the knees, and supplemented by the half of a blanket tied or pinned with a skewer at the corners across the breast, when it is thrown over the shoulders, depending a little below the waist. Their moccasins, when worn, which is seldom, are not unlike the men's, though lighter.

302 The hair of the men is banged even with the eyes, but worn full length behind, and usually done up in a neat knot, tied with fibre. The women's, worn shorter behind, is banged as low as the chin. The men decorate themselves va-
301 riously. Often a comb of long splints, beautifully plaited together with colored threads, is thrust into the headband, to which two eagle plumes, either white or red, are attached by cords, so as to float about in the wind. Huge earrings of silver or beaded cactus thorns, plugs of
[304] colored wood, or buttons are stuck into the ears, which are pierced one, two, three, and four times. Necklaces of shell
[556] and beads of bone, from which sea-shells, rudely cut and etched, depend, are the marks of property. A bow-guard of leather or raw-hide, bangles, either silver or brass, and numerous finger-rings of bright red cactus thorns, sprung together in the fire, complete the list of ornaments, the latter being worn in great numbers by the women, because easily procurable.

302 The faces of both sexes are painted
386 with thick, smooth coatings of fine red ochre, applied dry or with oil extracted from the sunflower seed; varied among the men, sometimes, with streaks of blue paint, prepared from the root of the wild indigo, and put on in streaks, with little wooden spatulæ, under the lower
304 eyelid, and from the under lip down-
302 ward across the chin. Tattooing and mutilations for personal adornment are rare. They consist, besides the piercing of the ears, now and then, in the boring of the nose and the plucking out of the eyebrows,—which, even when natural, are not pronounced,—and almost always

643 war parties, and condemns criminals,
793 but also prays, offering sacrifices toward securing rain, propitious seasons, and success in the chase for his children, as he terms his nation. He receives, contrary to the Pueblo practice, tithes for [651] his offices, and is usually as wealthy as 556 any member of the tribe, although by no means exempted from labor in the field or the hunt. Neither he nor his sub-chiefs wear insignia of rank about their persons, so far as I could discover.

643 The present head chief, Ko-hót, is nicknamed Navajo. He is a man of the [551] most wonderful character. His portrait in profile, as I look upon it, and to the sketching of which he submitted with ease and pleasure, bears a remarkable likeness to Washington. I cannot forbear giving two instances of his judgment, which exemplify his fine sense of justice, but at the same time his unrelenting will, in any measure, however 643 severe, for the good of his own people. When the Apache Mojaves were moved 692 by government to San Carlos, one of 648 them, discontented, returned through his former country, and after great suffering reached the home of the Ha-va-supaí. He expressed his wish to live with the latter people to the end of his days. Ko-hót convened a council, and after long and fair deliberation concluded that it would be offensive to the Americans should he be harbored, and endanger his own people, leading ultimately, perhaps, to their removal as well. He therefore informed the Apache that, notwithstanding he was a member of a nation of enemies, he felt for him, but could give him the choice of but two alternatives, — return to San Carlos, or death. The Apache, hoping Ko-hót would relent, replied that die he might, but re- [696] turn to San Carlos he never would. Ko-hót arose, then and there, without one more word, and struck him dead.

643 When the officers of the cavalry ex-
623 pedition called a council, and told Ko-
657 hót that their mission was to determine

[Ep. 552 A]